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A. S. Burleson,
Postmaster Gen.

NASHVILLE GLOBE.

NASHVILLE A CITY OF OPPORTUNITY—THE LEADING NEGRO JOURNAL IN TENNESSEE.

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THE "DOVE OF PEACE" NOW REIGNS IN NEGRO BAPTIST RANKS.

RESUME OF BAPTIST SPLIT

GLOBE REPORTER INTERVIEWS DR. GOYD—DR. JONES IN CITY—
LEAVE CITY TO VISIT FLORIDA.

Dr. Boyd passing through the city this morning, en route from Memphis to Florida was met by a Globe reporter and asked the following questions:

"Dr. Boyd, our city is ablaze this morning with the report that the Baptists have several human organizations and that there seems to be a getting together. The Globe on behalf of its readers is anxious to know the facts in the case. What were the real results of this Memphis meeting?"

Dr. Boyd replied: "The Baptists divided at Chicago in Sept., 1915 and separated into two Conventions. One faction was led by the Rev. E. P. Jones of Vicksburg, Miss., and the other was led by Dr. E. C. Morris of Helena, Ark. I presume that the readers know enough about the bitterness engendered without me attempting to enlarge upon it."

"Dr., what were the real issue or issues?"

"There were many and varied controversies among the Negro Baptists for many years. In fact there has grown up two honest schools of thought and these brought forth many and varied controversies. Baptists are as you know a peculiar people and always have been. From the council at Nice held in 325 A. D. to the present time Baptists have been a separate, distinct and peculiar people."

laws of the states or countries in which they are located. Later when co-operative work began among Baptist through their council, associations and Conventions they formed societies. The first that we now remember was the British or English Bible Society. Afterwards in America some of the Eastern and Middle States enacted laws incorporating these societies which were known as the American Baptist Missionary Union, American Baptist Home Mission Society and the American Baptist Publication Society. Away back in the 40's the Southern Baptists pulled out and organized what is known as the Southern Baptist Convention and they inaugurated the Board idea. That is to say they had a Foreign Mission Board and Home Mission Board. Later they organized the Sunday School Board.

None of these Boards were incorporated except the two Mission Boards till they began to accumulate property. True they had schools but these schools were always with one exception confined to state or district and not of National character and a number of them were incorporated under Boards and in various ways. Later the Colored Baptists began to form National Organizations. In 1895 the Colored National Baptist Conventions federated into one National body known and styled as the

suburbs and rural districts very bitterly opposed the National charter idea, so much so that they were styled "Little R. F. D.'s." In 1915 seven brethren backed up by what they called a commission secured a charter and this charter was brought to Chicago in September, 1915, to be ratified by the Convention. What was known as the "Little R. F. D.'s" fearing that the leaders and office-holding class were seeking an advantage to force this charter upon them demanded that the matter be given a hearing on the first day of the meeting. This brought sharp contention among the brethren, hence, dilatory and parliamentary tactics were resorted to and the first vote recorded 340 for the charter idea and 410 opposed to the charter idea. The R. F. D. faction then took the convention in hand, led by Rev. E. P. Jones and others and the other faction was led by Dr. Morris and others. I need not enter into detail but it will suffice to say that when Dr. Morris and the office holding class returned to the hall, they found the R. F. D.'s already organized and going into business. This so enraged the officials of this class that for two days what should have been a Christian meeting was turned into pandemonium.

CONGRESS SEC'Y. IN KNOXVILLE

CITIZENS HEAR GREAT LECTURE
—FRONT LINE SUNDAY
SCHOOLS DISCUSSED—IM-
MENSE AUDIENCE.

Knoxville, Tenn., March 19—One of the most appreciative audiences that has gathered in this city, and one of its cosmopolitan make up, heard Henry A. Boyd, of Nashville, Tenn., deliver his "Front Line Sunday School" address here last night. Madam Cora E. Burke, the Grand Worthy Counselor of the Court of Calanthe of the Grand Lodge K. of P. of Tennessee, was mistress of ceremony. Among those present there were such distinguished Knoxvilleans as Drs. H. M. Green and G. McDade.

Boyd had been introduced he spoke entertainingly, and received quite an ovation. The entire management was in the hands of Prof. Fritz Canaler with a committee of about twenty-five of Knoxville's leading citizens, and proved quite an event for East Tennessee, as this was the Congress Secretary's first visit on his front line Sunday school work to this city. A special delegation met him at the station and he was royally entertained during his stay.

THE BLACK MAN AND THE LABOR UNIONS.

A leading editorial in the March Crisis says:

In the present union movement as represented by the American Federation of Labor, there is very small of justice for an American of Negro descent.

Personally, I have come to this decision reluctantly and in the past have written and spoken little of the closed door of opportunity, shut impudently in the faces of black men by organized white workingmen. I realize that by heretofore and century-long lack of opportunity one can not expect in the laborer that larger

ANNUAL THANKSGIVING SERVICE

ALL LODGES AND COURTS WILL TAKE PART—PARADE FROM
TEMPLE TO SPRUCE STREET BAPTIST CHURCH.

Sunday March 24th., the Annual Thanksgiving service of the Knights of Pythias and the Courts of Calanthe of the city will be held at the Spruce St. Baptist Church. The services will begin promptly at two thirty o'clock p. m.

Every Lodge and Court in the city is expected to take part in the service. The lodges will meet at the Pythian building on the corner of Fourth Ave. and Cedar street, at one thirty to form the line of march to the church. The line of march will be had by the Uniform Rank under the direction of Brig. Gen. Preston Taylor. Under the supervision of the Marshall of the day the lodges will follow in order of their seniority beginning with the Court of Calanthe No. 2. The line of march will be over Cedar street to Eighth Ave., and from thence to the church.

The uniform rank and the lodges are expected to arrive at the church at 2:25. The courts and juveniles will assemble at the church to await the coming of the lodges.

Prior to the coming of the uniform rank and the lodges the Meharry Orchestra will render several selections. As the procession enters the Stars and Stripes Forever is to be rendered by the orchestra.

Immediately the ceremonies of the lodges and courts will begin under the direction of Sir J. B. Abite for the lodges and Mrs. Mary M. Lee for the courts. After these ceremonies the following program is to be carried out conducted by L. E. Kinzer, Master of ceremonies:

PROGRAM.

1. Hymn—"All hail the power of Jesus name." Congregation.
2. Melody—"March on and you shall gain the victory." Male chorus.
3. Scripture lesson—Minister.
4. Melody—"Ain't going to study war no more." Male Chorus.
5. Paper—Representing Court of Calanthe, Dr. Mattie Coleman.
6. Solo—"Nothing between." Miss Geneva Bender.
7. Annual sermon—Rev. W. S. Elington.
8. Remember now thy Creator—Fisk Quartette.
9. Remarks by the Grand lodge officers.
10. Announcements.
11. Doxology.
12. Benediction.
13. Recessional.

Among the special features of this occasion will be the plan of decoration. Aside from the customary decorations with the emblematic colors of the order and green plants, it has been decided to use flags of the United States together with flags of the Allied Nations now at war in Europe. In addition to this a Pythian Service Flag representing members of the order who have answered their country's call for men to defend their country's honor. This Service Flag will represent nearly 400 Pythians from private to commissioned officers. Stars representing Nashville's five commissioned officers will appear a little larger than the rest. Those from the Nashville lodges who have received commissions are as follows: Capt. H. H. Walker, Damon No. 2, Capt. C. O. Hadley, Stonewall No. 103, First Lieut. H. A. Cameron, Stringer No. 6, First Lieut. J. L. Leach Damon No. 2, and William P. Rose Sergt. of Jurty No. 42.

That the Uniform Rank of the order Knights of Pythias has contributed more well drilled men to the U. S. Army than any similar organization is something for which we are justly proud.

That our order is patriotic as well as progressive, is shown by the large sign placed upon our building on the corner of Fourth Ave. and Cedar St. That the Government of these United States appreciates this action on the part of the Pythians is shown by the following letter from the United States Food Administration Department at Washington, D. C.

Mr. A. W. Fite,
1702 Helman Street,
Nashville, Tennessee.

Dear Sir:

I beg to acknowledge, with thanks, receipt of your letter of March 14, 1918, inclosing a photographic view of the sign which has been placed on the building by the Colored Pythians of Tennessee. It is just such patriotic service as this which must put the Knights of Pythias in the front rank of public spirited citizens.

tile layer, a trunk maker, upholster, carpenter, locomotive engineer, switchman, stone cutter, baker, blacksmith, boot and shoe maker or any of a dozen other important well-paid employments, without encountering the open determination and unscrupulous opposition of the whole united labor movement of America. That further than this, if he should want to become a painter, mason, carpenter, plasterer, brickmaker or fireman he would be subject to humiliating discriminations by his fellow Union workers. He is deprived of work at every possible opportunity, even in defiance of their own Union laws. If, braving this outrageous attitude of the Unions, he succeeds in some small establishment or at some exceptional line at gaining employment, he must be labeled as a "scab" throughout the length and breadth of the land, and written down as one who, for his selfish advantage, seeks to overthrow the labor uplift of a century.

The Government, through the United States Food Administration, appreciates this service on the part of the Knights of Pythias, and the importance of food as a winning factor in the war is placed, as it were, so that 'he who runs may read.'

Faithfully yours,
UNITED STATES FOOD ADMINISTRATION.

The public is cordially invited to attend our Thanksgiving service. Ushers in sufficient numbers will be on hand to see that all are comfortably seated as for a possible.

Aside from the regular program the Grand Chancellor Dr. J. P. Crawford who has led the order faithfully and well to 20 many years, will speak. Other grand officers will make short remarks concerning the growth and development of their departments. Mrs. Katie Wilson will represent the Juveniles at the sermon. Mrs. Wilson is the Grand Worthy Matron of the Court of Calanthe.

Those who come early will have the opportunity of enjoying the rendition of several selections by the Meharry Orchestra.

From all indications the Annual Thanksgiving Service of the Knights of Pythias and the Court of Calanthe of Nashville is to be Greater and grander than ever.

BAPTIST EXECUTIVE COMMITTEE TO MEET IN ALEXANDRIA, LA.

Alexandria, La., March 12—Dr. Jones, the president of the National Baptist Convention while here had a conference with the leaders of this city. He declared that he had never before seen arrangements that surpassed those in contemplation for the coming Congress. He was greatly elated. He announced that the Executive Committee of the National Baptist Convention would meet here during the coming session of the Congress. This meeting is composed of the leading ministers in America and will bring to Alexandria a collection of great minds, the greatest in the country. Dr. Jones left for Lake Charles and already arrangements have been made for the entertainment of Henry Allen Boyd, the Secretary of the Congress who has consented to visit Passa Christian, New Orleans, Lake Charles, Alexandria and Monroe. It is stated that he may spend one day in Vicksburg.

BUSINESS LEAGUE BOOSTERS NUMBER FIVE.

By Alton L. Holsey.

Tuskegee Institute, Alabama. Some weeks ago, it was announced, that a prize of five (\$5.00) dollars would be given for the best and most interesting letter telling of some experience in dealing with Negro merchants. These letters are beginning to come in in large numbers and many of them are highly instructive and enlightening.

I wish to quote from one letter: "On entering a store I called for a quarter's worth of cheese. The colored merchant was very hasty in weighing the cheese, therefore not giving me chance to read its weight. I asked to see it weighed again. With his distracted attention he threw it back upon the scales saying: 'do you see it?' With his unpleasant look, I took it notwithstanding his mood of dissatisfaction. I later found out other race store where I met with no difficulty whatever. This colored merchant was a real qualified man of high principles. I loaded there and received the all of our race merchants I would have pride and respect for people of their own nationality."

Contrast that letter with this beautiful tribute from Mr. Daniel Chase of Washington, D. C., which is as follows:

"It happened in a small town, not far from this city. The time was the summer of 1915. The store was a general merchandise sales place, and its proprietors were a man just about middle aged, and his young son. I asked you enter this store you feel moment you enter this store you feel at home. A pleasant something seems to pervade the atmosphere. After a few minutes you find out what that pleasant something is. Mr. Key and his son greet each customer with a salutation, whether they know the customer or not.

"I was a stranger to them, but the very manly bearing, and the unusual politeness in his 'Good morning, what will you have, please?' endeared Mr. Key to me from then on. It is useless to say, that I had purchases far exceeding what I had intended, as I had only wanted a handkerchief, but I made a large purchase, and have since then found my way there because courtesy draws customers."

The storekeeper referred to in this letter is rightly named for his attitude towards customers is the "key" to success in building business. That is the sort of spirit that the Business League, through the agency of Local Leagues, seeks to instill into every business enterprise throughout the country. Is there a Local League in your city?

(To be continued next week.)

REV. A. W. W. HILL IN MALVERN, ARK.

Rev. A. W. Hill, the Connectional Evangelist of the A. M. E. Church is conducting a series of meetings in Malvern, Ark., at the church pastored by Rev. J. W. Stinson. Since he has been in the city sixty souls have professed Christ and been added to the church.

THE QUESTION?

By Musician Boyd Radcliffe 370th Band.

Oh! mighty nation of the earth,
Known as the U. S. A.
We're going forth to fight for you
And help you win the day.

We are giving you the best we have—
Our wealth, our lives, our all—
Unselfishly did we come forth
In answer to your call.

You've never had a cause to doubt
Your "colored boys in blue."
No matter what you asked of them
You've always found us true.

A traitor ne'er was known to hide
Within our ranks, you see;
A fact which stands out prominently
In our own history.

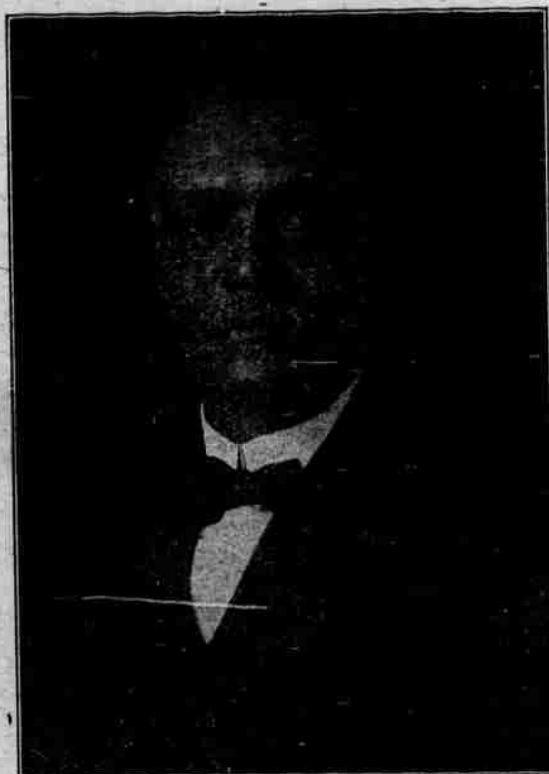
From Crispus Attucks down the line,
Pete Salem at Bunker Hill,
San Juan, also El Caney,
The Tenth at Carrizal.

We're going to do our very best
For this land of the free.
We're going to help you make it safe
For peace and democracy.

Now, after we've fought and struggled;
Have sacrificed and bled,
And upon some foreign battlefield
Left numbers of our dead;

After we've kept the grand old flag
From falling in the dust.
Tell me, oh, mighty nation,
What will you do for us?

—HOUSTON OBSERVER.



The grand old man who has weathered the story of Baptist fights, and who was one of the colossal figures at the Peace Conference held at Memphis, Tenn. For fifty years he has labored with the Baptists, being one of the pioneers in the ranks of his denomination.

far people in their church polity. They have always held that the Baptist church is a local congregation associated together and that they can not delegate their authority to any man or body of men and that the will of the majority of that congregation is the court of last resort. Baptists have held a love feast in nations. They have councils, conferences, associations and conventions. These are human organizations without divine sanction. Churches may send messengers to them but such messengers are not delegates and can not be. They can not speak for nor bind the church. All of the Boards of the Convention are as independent within themselves as the church is. They have rights to govern themselves, make laws and regulate their members. All messengers attending these volunteer associations are bound by their integrity to abide by these regulations so long as they remain with the body and in case they become dissatisfied they may withdraw without affecting their membership in the churches of which they are members, and without affecting the standing of the church in the denomination.

"Doctor, that is entering into church polity. What the Globe desires to know is what were the issues between the Baptists that divided them and how do they stand on the question?"

Dr. Boyd said, "That is what I have been trying to tell you. I think peculiar church government that has been in vogue among Negro Baptists there was an attempt at a kind of co-operation in doing larger church work in districts, states, the nation and internationally, such as building schools, prosecuting missionary work, both Home and Foreign, preparation of religious literature such as publishing Magazines, books, etc., which could not be done by any one local church. However there has never been and is no where established any rule that might be determined or called a law and no regular law for owning and governing these properties.

Starting with the church at Jerusalem, after the Day of Pentecost, the apostles finding that the Saviour had laid down no regular law for the ownership of property or pecuniary wealth inaugurated the Board idea. The apostle Peter, when the church at Jerusalem had come into possession of large monies said to the members "Look you out seven men of honest repute full of the Holy Ghost and wisdom who we may appoint over this business." From that day till now Baptist churches have handled their properties through Boards. First Deacon Boards, Second Boards of Trustees according to

National Baptist Convention of America but no provisions were made for the handling of property. Their missionary operations were carried on by three unincorporated Boards known as the Foreign Mission Board, the Home Mission Board and the Educational Board. These boards continued their work unincorporated till it was seen that their growth and accumulations of wealth called for a greater need of handling property and that there was greater need for more Boards and that these Boards must have legal sanction or no one would have dealings with them and they could not handle property.

The first Board of the Colored Baptists to incorporate was the National Baptist Publishing Board. It was incorporated in 1898 under the laws of the State of Tennessee. In 1900 the Foreign Mission Board was incorporated under the laws of the state of Kentucky. In 1902 the Educational Board was incorporated under the existing laws of the District of Columbia. In 1910 the Baptist Young People's Union Board was incorporated under the law of the State of Tennessee. In 1911 or some time there about the Woman's Auxiliary Board was incorporated under the laws of the District of Columbia. These different states have different laws for the governing and control of welfare, property and questions were raised among the Baptists as to the control of these properties. Accordingly there arose three great questions. Denominational ownership, Board control and Conventional control. This brought on sharp issues. A very large intelligent and respectable school of these Baptists believe in Conventional control of the entire denomination. They believed in authoritative delegations and centralized governing power lodged in the Convention. This class of people were of the more educated class and continued to press their contention of Convention control till the question was raised of incorporating the Convention and giving it a National charter and that this National charter would take precedence over the local charter or the state charters of the Boards, so that all missionary propaganda, both Home and Foreign, all Educational enterprises, both Home and Foreign and all publication enterprises, together with all properties and property rights should be governed by this National charter or this National incorporated enterprise should have full and undisputed control. This question began to be agitated in 1911. It took definite shape in the form of a resolution in 1912 and was finally voted down in 1913. The less educated and less popular churches situated in the

monium and chaos of the most ridiculous kind. The Jones faction though the regular convention found themselves without sufficient authority to retain the hall, though they were in the majority. They voted to go to a church and hold their convention. The Morris faction had rented the hall while in office and they held the same by right of rental power. From that time on till now there has been a regular cat and parrot wrangle. The incorporated Boards made their own choice of the fact that they would be affiliated with. The Foreign Mission Board in (Continued on page 8.)

Jr., Col. John Singleton of Knoxville detective force, Editor W. L. Porter of the East Tennessee News, Prof. W. M. Brooks, Attorney J. A. Huff, Dr. W. F. Plack, Mrs. W. F. Yardley, Revs. E. M. Seymour, W. M. Chaney, T. H. Burge, Prof. C. W. Canaler, Principal of the High School. Preceding as well as following the address there was a literary program. Rev. J. W. Tate, D. D., officiated in the opening, having been called by the mistress of ceremony to pronounce the invocation, then there was a solo by Prof. A. B. Reed, which was followed by three special selections by Miss Emma T. Chalmers. After Mr.

sense of justice and duty which he ought to demand of the privileged classes. I have, therefore, inveighed against color discrimination by employers and by the rich and well-to-do, knowing at the same time in silence that it is practically impossible for any colored man or woman to become a boiler maker or book binder, an electrical worker or glass maker, a worker in jewelry or leather, a machinist or metal polisher, a paper maker or piano builder, a plumber or a potter, a printer or a pressman, a telegrapher or a railway trackman, an electrotypist or stove moulder, a textile worker or